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The Canadian Jewish news

Friday, Sept. 15th, 1972 7 Tishrei 5733 15¢

Tears flow as Israel buries her dead

These were the moving scenes in Israel and Toronto as world Jewry mourned the 11 victims of Arab terrorists at Munich. (IPPA Photo)

W. German state security hid information on Arabs

NEW YORK –

The American Jewish Congress this week released the following article by Israeli journalist Herbert Freeden which was being prepared for publication in the next issue of its magazine, **Congress bi-Weekly.** *Freeden, who lives in Jerusalem, reports on the activities of Arab groups in West Germany, including the Black September terrorists behind the massacre at the Olympic games in Munich.*

By HERBERT FREEDEN

My official hosts in Bonn immediately complied with my request for material on the Arabs in the Federal Republic and on the second day of my visit I was invited to the ministry of interior. The official dealing with the subject matter met me in the reception hall and took me up to his office. On his desk was the annual report of the Federal Office for State Security, opened at the chapter "Subversive Activities of Foreign Organizations."

Yet, to my surprise, when I began to pose questions, he answered that what was written in the report was all he could tell me. Even such basic information as to how many Arab workers and students were living in Germany was, so he said, beyond his competence, as the registration of aliens was a matter for the communal and regional authorities.

The report which was handed to me, read: "As a consequence of the constant influx of foreign workers into the Federal Republic, new possibilities offered themselves to the extremist organizations . . . among them the largest group of about 20,000 workers from Arab countries. . . . In the past few years, the larger organizations of the Palestinian 'resistance' managed to consolidate and to win over a considerable part of the Palestinians living here."

Only later I understood the tightlipped official: the minister had given instructions not to reveal details of the activities of the Arab groups "as the situation gave rise to grave concern." Recently, Interior Minister Genscher said in Parliament: "More and more are we confronted with security problems arising from the activities of radical, even terrorist foreigners and their organizations. . . . I instructed, therefore, the security services, as early as February 1970, to exercise within the framework of the law, a careful watch over these extremist groups. . . . The curbing of their activities prevents prejudices against foreigners which could lead to xenophobia."

In other words, the German authorities are not interested in stirring up the latent aversions against the 3.3 million foreigners who have become part and parcel of the German economy; even less are they interested in disturbing the relations with the Arab states, some of which have only recently been re-established; least, however, do they want to endanger through indiscretion the "careful watch" kept over these foreign groups.

If one adds to the 20,000 Arab workers 16,000 students from Arab countries who are presently registered at German universities, although many of them have not taken up their studies, the number of 36,000 Arabs in the Federal Republic exceeds that of German Jewry by 10,000. Among the Arabs are 3,000 Palestinians, the majority of whom are classified as "radicals." Many more Palestinians are entering Germany illegally, others are seeking "political asylum." Especially precarious is the situation in Berlin where every month some 200 Palestinians are said to filter in, mostly young people who are being airferried from Syria, Lebanon and Jordan to the East-Berlin airport, Schoeneberg. Most of them belong to a movement called "Victims of the Israeli Occupation" and, because of their illegal status, are prone to

Continued on Page 2

Return of Arabs to homes wouldn't stop terrorism

TORONTO –

Theodor Meron, Israel's ambassador to Canada, denied this week that the return of Arab refugees to their previous homes would end Arab terrorist activities.

Appearing on **Canada A.M.**, the new CTV early morning news and information show, Meron stated, "terror will end the very day that the Arab states declare it should end."

He identified the Black September movement which had massacred the Israeli athletes in Munich as an arm of the Fatah. "They do the dirty jobs with which the Fatah does not wish to be identified."

The ambassador explained that Egypt is the site of the broadcasting station for the Fatah on which they boasted of the action in Munich.

"Libya, Iraq and the other Arab states, with the present exception of Jordan, bear responsibility for Arab terror," he insisted. "They are exploiting terror for their own political purposes, supplying money, sanctuary and passports to aid the terrorists."

Asked whether the events in Munich effect hopes for peace in the Middle East, Meron stated that the "butchery" in Munich shattered the slow movement towards peace that was evident in the Middle East.

The key to the situation he declared would be the response of the Arab states, whether they expressed joy at the terrorist acts or suppressed them.

Only Christmas, Easter observed

Yom Kippur start for Queen's classes

By SANDY NAIMAN

KINGSTON –

In spite of annual reminders from the Canadian Jewish Congress to all Canadian universities, Queen's University in Kingston, will begin classes this year on Yom Kippur.

Rabbi Judah Mintz, of Kingston's Beth Israel Synagogue and Director of the Queen's chapter of the Hillel Foundation, states that to his knowledge, "no action has been taken by the students to challenge the university."

He estimated that there are approximately 400 Jewish students, 5.7% of the student body, at Queen's, but that many of them don't want to "ruffle any feathers". He added that so many of them are "alienated and on the defensive that they will attend services on Erev Roshanah and Kol Nidre only, and attend classes during the day."

Queen's Registrar George Leech, claimed that no calendar from the Canadian Jewish Congress had reached him. He said classes have always begun two weeks after Labor Day. That was decided by the Faculty Board of Arts and Sciences and passed by the Senate one year in advance.

"No one has ever brought this to my attention, neither Rabbi Mintz, nor any individual students," Leech said. "If students don't want to attend the first day of classes, and many don't, they are free to do so. . . . "We never cancel classes for religious holidays, except for Christmas and Easter, but everybody observes those."

Ben Kayfetz of the Canadian Jewish Congress is certain that all universities, including Queen's were notified formally of the date of the High Holidays this year, in spite of Registrar Leech's denial.

Rabbi Mintz stated that "ignorance on the part of the university, as to what Yom Kippur signifies" is probably the reason the holiday was overlooked. "I hate to sound so pessimistic," Rabbi Mintz said, "but the kids just don't seem to care."

When informed that York University had cancelled classes on Yom Kippur, he observed that this was a result of action by a large number of Jewish students and that York is part of an active and thriving Jewish community. "In Kingston, most of the Jewish businesses stay open on High Holidays, even though the Kingston Jewish community is an old and established one."

Last year, classes at Queen's began on Rosh Hashanah and if students did not attend, they dealt with pros-

Continued on Page 2

Desperate situation faces Soviet Jews, says Toronto youth

By LEWIS LEVENDEL
CJN Assistant Editor

TORONTO –

The situation of Soviet Jews is desperate, much worse than a year ago, reports a Toronto teenager recently returned from five weeks in Russia.

For Judy Shier, a mature 17 - year - old Independent Jewish Day School student, this was her second trip behind the Iron Curtain. Her first took place in the summer of 1971.

"People I met during this trip said they were very frightened about the future, especially after the exit tax was imposed," Judy told **The CJN** in an interview.

"I found the phones of many Jews disconnected. And there were lots of rumors that the government will be shipping Jews to empty settlements in the Birobijan area."

Judy was the only Jew among 22 students who went to the USSR to study the Russian language under the Canada-Soviet cultural agreement. Two - thirds of the trip's expense was subsidized by the Canadian government.

She said she went again because "I wanted to see the situation of the Russian Jews again, learn the language and about the life there."

During the five weeks, Judy, a member of the Toronto Student Council for Sov-

Continued on Page 2

Chartrand lashes Israel for 'terrorism, racism'

By MARK MEDICOFF
CJN Quebec Bureau Chief

MONTREAL –

Labor leader Michel Chartrand returned last week from a four-week tour of the Middle East, charging that Israeli officials and Zionists "are doing the same things as Hitler to the Palestinians, and have been committing acts of terrorism since 1940."

Chartrand, his wife, and 10 Montreal union officials conferred with the Al Fatah, army officials, Arab and European union organizations, Palestinians, and Yossef Arafat – leader of the PLO – in a four-country tour of Lebanon, Syria, Iraq and Egypt.

"There is even racism against the Oriental Jew," declared Chartrand, "and we were looking for Jews complaining in Syria.

"And you know how they are, the Jews in Syria? They own the largest stores, and the largest homes. Most are professionals and skilled technicians. What is their problem, that they have been talking about so much in Montreal?"

Chartrand said Jews are permitted to leave Syria, "but they want to bring everything to Israel – which is very different." He said the struggle for the release of Jews in Syria and the Soviet Union is "an abuse of international sympathy."

The leader of the Montreal Council of the Confederation of National Trade Unions said the problem of Israel and the Palestinians is very simple, "and nobody will ever make me believe it is complex."

"There is one solution for the Palestinian refugee," he said, "and that is he should go back to his house, to his land, to his country, and to his government."

Asked about the position of Israel in his solution, Chartrand replied: "I am willing that the Jewish people have a country, but I'll never admit they should have it on the back of some others."

The 56-year-old labor leader, who once studied to be a monk, stated that the only solution in the Middle East is with "arms".

Chartrand visited Al Fatah training camps and said "reactionary" Arab governments do not visibly support the PLO, but that the people are solidly behind the terrorist group.

"All those who support Israel," he maintained, "wherever they are in the world, and whatever their contribution, are war criminals, and they deserve the same treatment as war criminals."

Levesque defends Munich slaughter

MONTREAL –

Rene Levesque, leader of the separatist Parti Quebecois, wrote in his column for the French-language daily **Journal de Montreal**, that the slaughter of the 11 Israeli athletes is "an action which in itself is, was and will continue to be a just one."

The text of the article reads: "Brutally devastated since a quarter of a century, forced into exile whilst a completely new generation was born and grown up, desperate since the Six Day War, the Palestinian nation feels forgotten, beheaded and betrayed.

"In the face of the imperial intransigency of Israel, and the hypocritical collusion of the great powers and the universal indifference of others, these activities were not seen as more than recourses from the most insane extremists.

"Deprived of a national home (which the United Nations did guarantee them in 1948 but has not had the courage to give to them) and of all chances military and diplomatic to reconquer it, their ordinary course is the weapon of the powerless-blind terror.

Report Nasser fortune left in Swiss bank

LONDON (JCNS) –

It is believed in some Arab circles that President Nasser of Egypt deposited $25 million in a Swiss Bank for his wife before he died in September, 1970, and left strict instructions that the money should only be paid to her personally.

Subsequently, Mrs. Nasser has been under round-the-clock surveillance by Egyptian security officials to prevent her from going to Switzerland to collect the money.

Before his death Nasser was reported to have told his vice-president, Anwar Sadat, who succeeded him, and Hussein el Shafei, Sadat's predecessor as vice-president, that he had sent the money to Switzerland in case it was needed for a counter-coup in the event of an army rising against his regime because of Egypt's unending humiliation at Israel's hands.

Shafei was re-appointed vice-president by Sadat later). Nasser told the two men that his wife alone would decide after his death how the money was to be spent.

Myer Sharzer, executive director of Canadian Jewish Congress, Central Region, died last week. Obituary on Pg. 3, editorial on Pg. 4.

Organizations and People

TV personality Johnny Wayne looks over plans for "Israel's 25th Anniversary Luncheon" which he will participate in Sunday Oct. 15 at the Oakdale Golf and Country Club. The Ontario United Israel Appeal is sponsoring the event. From left is Shoshana Cole, publicity chairman; Mirial Small, chairman of UIA's Ontario Women's Division; Cecily Peters, arrangements chairman and Madeline Epstein, program chairman for the luncheon.

Yom Kippur start

Continued from Page 1

pective professors individually. No notification of the holiday was made officially.

Rabbi Mintz said that in the case of Jewish professors, in the odd case a class was cancelled, but with the frequency of intermarriages, many take little notice of religious occasions.

Miss Medland, assistant to the principal of Queen's, Dr. John Deutch, was totally noncommittal in response to inquiries made regarding the beginning of classes on Yom Kippur. She said "the principal really has nothing to do with setting the date of commencement of class."

Last year, students at York University waged a battle to have classes cancelled for Rosh Hashanah.

The York University students obtained complete support from the Canadian Jewish Congress. In London, Ontario, a similar battle was also fought on the campus of the University of Western Ontario and the Congress took a leading role there.

"At Queen's," Kayfetz stated, "The Hillel Foundation is such an old organization we did not feel we would need to intervene, so we didn't. I am baffled by the lack of concern demonstrated."

He stated, "About 12 years ago we never really thought that the first day of lectures was that crucial if it was missed, but now we realize how important it is to be there at the beginning . . . we'll give Jewish students any support needed . . . I feel it is very important to continue to investigate this matter . . . I am astounded that there are 400 Jewish students at Queen's. That's a sizeable number."

West Germany

Continued from Page 1

being blackmailed into doubtful activities.

The number of extremist foreign organizations in the Federal Republic doubled in 1971 as compared with the previous year – from 100 with 50,000 members to 220 with 60,000 members. Forty-seven of these groups work clandestinely and show "terroristic tendencies." At present, nine Arab organizations are active in West-Germany comprising 110 groups.

El Fatah, in addition to 23 branches, maintains contacts in another 10 German cities. Each member gets number and code name, must swear unconditional allegiance and absolute secrecy, and cannot leave the organization. None is allowed to know more than his immediate assignment requires. The leading functionaries are in constant touch with the El Fatah command in the Near East.

To a large extent financed by the Arab League, the Arab organizations in the Federal Republic solicit volunteers for training in underground and sabotage activities, as well as for guerilla fighting against Israel. As a rule, the participants in such courses, which last several weeks, return to Germany to wait for their assignments.

The Popular Front for the Liberation of Palestine is being "credited" with quite a number of terror acts in West Germany, such as the grenade outrage at the Israel Embassy in Bonn in 1969.

Now and again, splinter groups secede from the larger bodies, only to disappear as quickly as they emerge, but outdoing the others by their extremism. In 1970, an "Action Committee for the Liberation of Palestine" launched an attack on the passengers of an El Al plane at Munich airport, with one passenger dead and eight wounded, but the "Action Committee" has vanished from Germany since.

More recently, another splinter group has sprung into existence, "Black September," which last May hijacked the Sabena plane on its way to Lod. The same group murdered the Jordanian premier Wasfi Tal in Cairo in December 1971 and claimed responsibility for the "execution" of five Jordanians in Cologne-Bruehl, as well as for the bombing outrages against the Strueber industrial enterprise in Hamburg; against an Esso tank in Hamburg harbor and against installations of the Dutch "Nederlandse Gasunie."

ENGAGEMENT

Aron and Frieda Rosenzweig and Irv and Ethel Silverstein are happy to announce the engagement of their children Hannah and Alan. Proud grandparents are Mr. and Mrs. Sam Zamler and Mr. and Mrs. Morris Greenberg.

Soviet Jewry

Continued from Page 1

iet Jewry, talked to about 50 Jews in Moscow, Kiev, Leningrad and Yalta.

"I got very close to the Ger family. I feel they're almost my family now."

Judy managed to bring home an open letter from Alexander Ger to Canadians. Part of it read!

"I am a Soviet Jew. I am 45 years old. In the hard times of World War II, when the Nazis threatened to exterminate all the European Jews, at the age of 17 I was fighting with weapons in my hands against them. I have five medals from the Soviet government.

My family is suffering both spiritually, morally and physically. For the past five months neither my wife nor I have been allowed to work and we have two little children. For eight months we have knocked on every door, fighting for permission for my family to go to Israel. I get refusals under fictional pretences, saying that I have some kind of "secrets" unknown even to the KGB. I had a job as an engineer of communications in the post offices to which every Soviet citizen and foreigner has access. The telegraph machines that I took care of are described in all the textbooks on communication. The place of work gave me an official document in which it is written that I never knew any secrets. In spite of this, the KGB says that I know some "secrets", but these "secrets" which are unknown to me are kept secret.

Now, I appeal to you in the name of my suffering family, in the name of my brother Jews who suffer like us. Don't be silent! Every hour and every minute, in trouble and in joy, remember us and fight for us and with us. We need your help."

Best wishes for a Happy and Prosperous New Year

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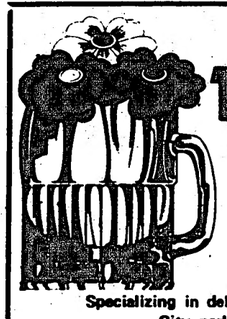

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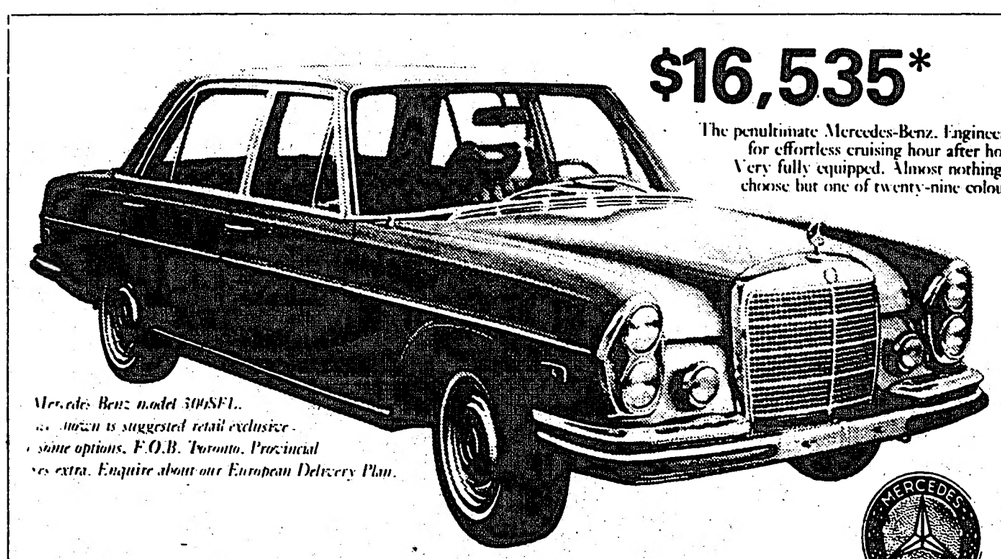

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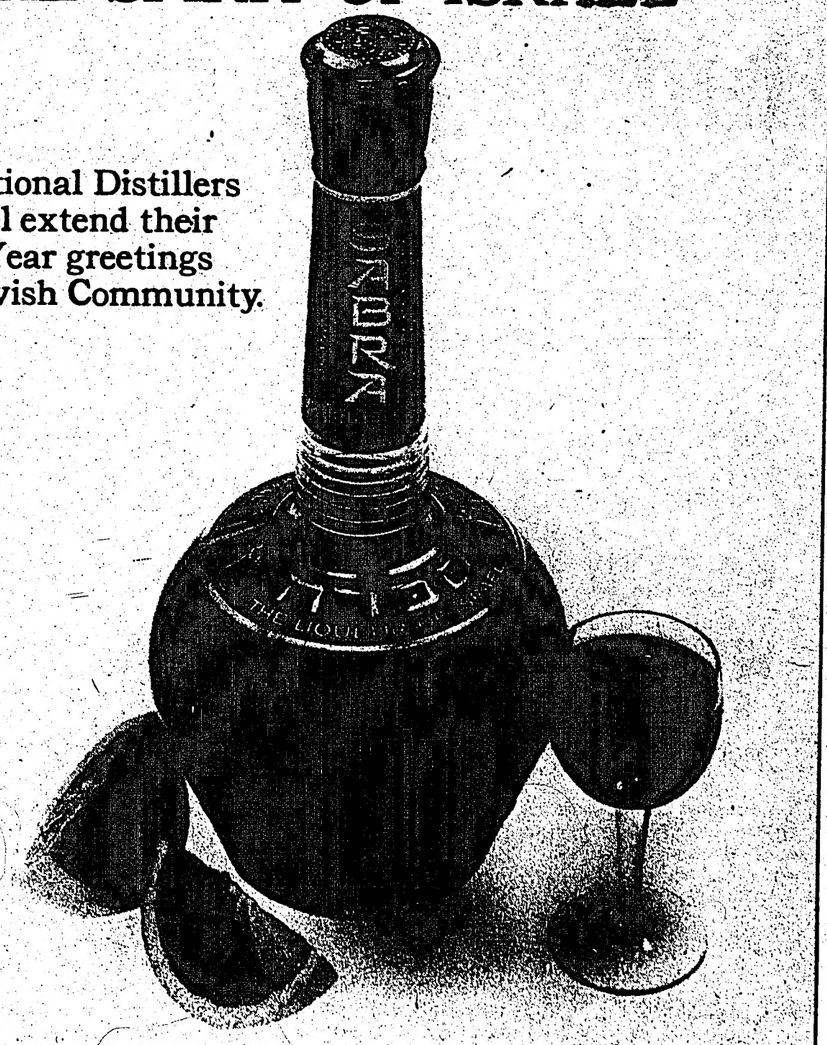

Organizations and People

what's new . . .

by Miriam Herman

At the Technion-Israel Institute of Technology in Haifa, Rubin and Zipora Zimmerman and their children of Montreal look on as an expert glass technician produces glass laboratory vessels used in Technion's scientific research. The Zimmermans recently established a special endowment fund through the Canadian Technion Society to support the work of the glass instrumentation workshop which now bears their name.

TECHNION STATISTICS

Did you know that Israel's oldest university, the Technion-Israel Institute of Technology, is the country's only institution of higher learning for engineers and applied scientists? It has 22 departments and faculties with an academic staff of more than 1,500 professors, lecturers and instructors. This past year student enrolment totalled 8,200 – 5,500 undergraduates and 2,700 graduates.

VIGIL FOR PEACE

Hoshana Rabba night, which this year falls on Thursday, Sept. 28, is the date of Adath Israel Synagogue's annual Vigil for Peace. The night of study, a demonstration of concern for peace, begins at 9 p.m. and continues through to 7 a.m. Friday.

JEWISH EDUCATION COMMITTEE

Montreal's newly formed committee on Jewish education has made its first thrust with the appointment of top personnel on six sub-committees. The chairmen are: Boris Levine and Leon Teitelbaum, budget committee; Moe Seidman, afternoon school; Dr. Jean-Claude Lasry, francophone schools; Freda Rashkoven, camp committee; Dr. Jay Braverman, educators' liason; and Joe Baumholz, publicity.

YOUTH ACADEMY

The Youth Academy sponsored by the Canadian Council of Liberal Congregations in Toronto is held on Monday evenings from 6:30 to 9 p.m. at Holy Blossom Temple beginning Sept. 27. Courses will cover the range of Jewish history, philosophy, life problems, Bible, Chasidism, and current Jewish affairs. Instructors are Rabbis Stephen Franklin, Barry Kogan, Michael Morgan and Michael Stroh; Professor Ben Schlesinger, Ed Goldfarb, Ray Shankman and Heinz Warschauer.

HILLEL ORIENTATION WEEK

Toronto Hillel's orientation week began on Thursday, Sept. 7, with an evening garden party and concludes this Saturday with a discotheque. Included in the week-long program were Rosh Hashanah services, a film evening, a folk nite, and on Thursday evening a lecture by Professor Ted Friedgut of the department of Russian studies at Hebrew University in Jerusalem. He spoke on the absorption of the aliyah from the Soviet Union.

FOLK SINGERS TAKE NOTE

Musical workshops, concerts (there are six separate stages), crafts and displays all contribute toward making the Mariposa folk festival one of the most beautiful North American festivals. But something is missing! Neither Jewish nor Israeli musical groups have been involved in performing Jewish folk music for Mariposa audiences. If you wish to do so for next year's festival, now is the time to contact the Mariposa offices at 329 St. George St.

WOMEN'S INSTITUTE CURRICULUM

The fall semester of the Women's Institute Mini-University of Montreal's Shaar Hashomayim Synagogue will feature a series of eight lectures on studies in endurance – the Jewish reaction to catastrophies. Lecturer is to be Robert Goldenberg, assistant professor of religion at George Williams University. For the Readers' Round, McGill professor Aviv Melzer will give four lectures on current Hebrew literature.

FILM ARCHIVES

The Rad Jewish Film Archives, a collection of some 1,700 Israeli-made feature and documentary films, opened recently at the Hebrew University.

. . . about people

Peter Wershof of Ottawa, son of **Max Wershof,** Canadian ambassador to Czechslovakia and Hungary, has moved to Toronto where he is attending the bar admission course at Osgoode Hall. Peter has recently returned from Prague where he visited his parents for two weeks. He said although the Czechoslovak capital was one of the most beautiful cities he has visited, he saw very few smiles on Czech faces. While there Peter and his father visited Terezin concentration camp. According to Peter, there are 2,000 to 3,000 Jews living in Prague. His father will likely remain ambassador in Prague for another two years. He was appointed a year ago.

Rabbi Yitzchok Kerzner

Rabbi Yitzchok Kerzner comes to Downsview's Clanton Park Synagogue from Wilkes Barre, Pa., where he served the Jewish community for the past 15 years. A graduate of Mesifta Talmudic Seminary in Brooklyn, N.Y., he also holds degrees in philosophy and political science from Brooklyn College. He was dean of the local high school in Wilkes Barre and Yeshiva Beth Moshe in Scranton, Pa., and in addition taught philosophy at neighboring colleges. The rabbi and his wife have seven children. Their eldest, Ziporah, recently became engaged to Shmuel, son of **Rabbi and Mrs. N. Friedlander.** Rabbi Friedlander is head of the Ner Israel Yeshiva in Toronto.

Beth Sholom Synagogue's newly appointed assistant rabbi, **Meir Irving Gottesman** of Teaneck, New Jersey, belongs to the Strettener dynasty and continues an unbroken line of 18 generations of rabbis. He founded a congregation in New Jersey in memory of his late father. The 30-year-old rabbi, in Toronto in time to officiate at Beth Sholom's auxiliary parallel High Holiday services, will be working with the youth and young marrieds of the congregation. He is married and has a son and a daughter.

* * * * * * * * *

Very busy York University psychology professor **Esther Greenglass** has recently returned from Japan. She was one of the speakers at the quadrennial International Psychology Congress in Tokyo.

* * * * * * * * *

Young Canadians here and there – Three Toronto high school graduates spent the summer at the Mador (staff training institute) of Camp Ramah in the Berkshires at Wingdale, N.Y. **Sammy Glazer, Marilyn Parl** and **Leah Wise** successfully completed the institute's leadership program, a combination of instruction in Judaic studies and group dynamics. Incidentally, on staff at the institute, which is under the supervision of the Teachers Institute of the Jewish Theological Seminary of America, was **Rabbi Michael Brown** of York University.

Winnipeg teenager **Jeremy David Bass** left for Israel to spend the year at Huleh Valley Regional High School in kibbutz Kfar Blum in Upper Gallilee. The grade 10 student is among the 75 youngsters participating in the America-Israel Secondary School Program.

* * * * * * * * *

Like father, like son – The incoming mayor of Bulawayo, Rhodesia, **R. S. Harris,** is the son of a former mayor of that city. He is the vice-president of the Central African Jewish Board of Deputies and a past president of the Sinai Synagogue (Reform). The incoming deputy mayor, **Dr. E. Gordon,** is also Jewish making this the second year that both offices have been filled by Jews.

Montreal Hillel hostel proves a success

By MARK MEDICOFF
CJN Quebec Bureau Chief

MONTREAL –

An $11,600 Opportunities For Youth grant has enabled over 4,000 travelling young people to get to know the hospitality of Montreal's Jewish community.

In December, 20-year-old Ken Vegotsky applied to the federal government for an OFY grant to open a youth hostel at the Sir George Williams Hillel – despite the fact that many groups with the same idea were refused.

Ken Vegotsky

This summer Hillel was one of five Montreal groups to receive funds to open a hostel.

"I wanted to open a hostel," said Ken, this year's McGill Hillel president, "because several years ago when I was travelling around I had to sleep under bridges, and the one time I slept in a hostel someone stole my pants. Fortunately, we had only one rip-off during the whole summer."

Some $4,000 of the grant was used to modify the offices in order to comply with the strict fire regulations, and the rest paid the salaries of five hostel workers.

As director, Ken was responsible for all the administrative procedures of running a non-profit business, and he will be returning $2,500 back to government coffers.

Ken said the regulations imposed by the hostel were "common sense ones" with the ladies sleeping on one floor and the gentleman sleeping on another. "Booze and drugs were out," he said.

"Everyone was expected to leave the house by about ten each morning, and the rest of the day we cleaned the entire building."

Although there was a three day limit on staying at the hostel, many youthful travellers wanted to stay longer – a fact attributed to the cleanliness of the quarters.

"I think another reason why our hostel was so popular," stated Ken, "was because we stressed the whole human aspect – that it wasn't just a place to sleep overnight.

"It was like people helping people, and we would rap for hours with the kids coming through."

Ken said one world traveller was so impressed by the friendliness of the people that he took out Canadian citizenship papers.

"This summer was a natural high," said Ken, "and we all feel very down because the hostel just closed – like I'm losing part of my life."

Van used to bridge gap between youth

(From CJN Quebec Bureau)

MONTREAL –

Travelling in a one-ton bakery truck emblazoned with a sign shouting "Lubavitcher on the go!", 27-year-old Yosef Finklestock and his eight friends spent Sunday afternoon at the Hillel country convention bridging the gap between religious and non-observant Jewish youth.

The van, affectionately called the "Schofar – mobile", transports the Lubavitcher youth throughout Montreal and suburbs, or where ever young Jews may gather.

The Lubavitcher chassids often speak to young Jews who have never made any contact with religious young people.

"Last week we travelled to Chomedey," said Yosef, "and at the YMHA we were greeted with cold stares."

Undaunted, the Lubavitcher youth talked to the "hip" youth maintaining that the ancient chassidim have some answers to modern day problems.

Yosef sees identity as the major problem afflicting Jewish youth. He believes Jewish young people can still be concerned with problems that aren't uniquely Jewish since "helping others is as Jewish as anything."

"As far as something like women's liberation is concerned," he said, "a Lubavitcher woman would not feel the need to be involved in such an activity."

And being observant, affirms Yosef, does not imply being restricted to certain kinds of business or academic pursuits, as Lubavitchers will conduct their services at their place of work if necessary.

Wherever the Lubavitcher Chassids travel, they invite young people to drop-over to the Rabbinical College of Canada for a "rap", and if necessary to phone on their 24-hour-a-day line.

But on the Sabbath?

"Well," said Yosef, as he started to smile with a wide grin, "you can try, but I don't think you'll get an answer."

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Sharzer dead at 58

TORONTO –

Myer Sharzer, 58, executive director of the Canadian Jewish Congress, Central Region, died last week of a heart attack in his North York home.

A native of Saskatoon, Sharzer came to Toronto 14 years ago from Montreal to assume the Congress post. Prior to that, he was national director of public relations of the United Zionist Council of Canada.

A journalist by profession, Sharzer had worked on papers in Winnipeg and Vancouver. While in Winnipeg, he was president of the Congress council.

He leaves his wife Shirley, three sons Michael, Lion and Stephen, and a daughter, Jacqueline.

Funeral services were held at Holy Blossom Temple on Monday.

David Satok, Central Region president, told **The CJN** Sharzer was "the epitome of a dedicated Jewish civil servant. Outspoken in his views, he never flinched in the matter of taking a position he felt strongly about.

"He was fiercely committed to a Jewish communal approach which encompassed all aspects of the community. . . . And he was always very attentive to the needs of the 'small man' in the community."

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According to a recently completed survey, each copy of the newspaper is read by two or more readers, many of whom report that they go through the CJN from cover to cover every week. This means that The News is the most fully read and widely circulated publication addressing itself to the Canadian Jewish community.

Nothing parochial about its coverage either. In the past half year seven of CJN's editorials, on subjects as diverse as Canada's Indians, the Spadina Expressway and the United Church, have been reprinted in the Globe and Mail. The other dailies also watch the CJN carefully for stories unearthed by the weekly's aggressive news staff.

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The Canadian Jewish news

Editorial page

The Canadian Jewish news

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Sanity not terror

Only Mideast peace will enlarge freedom for the Arab refugees

One of the miseries of publishing a weekly newspaper is that one cannot respond immediately to events.

Last Tuesday, when the Rosh Hashanah edition of **The Canadian Jewish News** was on the verge of being sent to the printers, the tragic scenario at Munich was still being played out.

We scrambled to keep pace with events, first expressing hosanahs of joy at the miraculous escape of the hostages, then tearing out what we had written and expressing, as best we could, our overwhelming pain. The deadline was mercilessly upon us, and for better or worse we knew that it would be another week before we could comment.

And what shall we say, now that the opportunity is at hand? What can one add to what has already been written? What note of grief, statement of sympathy or expression of indignation can we offer so long after the event?

Perhaps it is just as well. After a week, the impact of the event is lessened and one can be somewhat more analytical. One can now see more clearly that what was tragic at Munich was the same futility which has been so evident in all of the Arab terrorist activities. Whether their act consisted of a bomb in a market place, or the shelling of a school bus filled with children, the hijacking of a plane or the murder of Olympic athletes, it was the innocent who suffered.

Frequently, especially in the Gaza Strip, it was Arab women and children who were wounded by reckless Fatah grenade throwers. None of the people attacked by the terrorists have played any part in the history of the Middle East, nor did they have the power to alter events even if they had chosen to do so.

Further, the Black September movement does not appear to be able to learn. The Israeli government has made it abundantly clear that it will not yield to blackmail. Not one terrorist has been freed from an Israeli prison, not a single dollar handed over, not a single political concession considered.

Nor have the terrorists won world sympathy. The massacre at the Lod Airport sickened civilized men. The slaughter in Munich led to a vast outpouring of sympathy for Israel.

Why do they continue? Because the defeat of the Arab guerrilla movement, first by Israel and then by Jordan has left them little else to do except for a few hopeless, but highly publicized adventures which serve to keep reality at bay.

The Black September movement is probably in the hands of its hardcore psychopaths by now; men with a psychological need to commit murder with or without a cause. The Arab states will have to join in eliminating them because they are a threat to any order and to all governments. Those governments, such as Britain, France and West Germany, which permitted Arab terrorists to open offices in their capitals have, in essence, licensed madness. Perhaps now, after Munich, they will finally come to understand what they are inviting into their midst.

In all this, **The CJN** is not indifferent to the fate of the Arab refugees. The same human concern we express for our own people, we express on behalf of all suffering mankind. But we believe that the life of the refugees can best be improved by peace, by the recognition of the reality of Israel and by economic co-operation between the Jewish and Arab states.

Sanity, not terror, will improve their lot. Planning, not conspiracy, will expand agriculture. Science, not myth, will create industry. And peace, only peace will enlarge freedom.

Do other Montreal trade unionists share same beliefs as Chartrand?

One is tempted to dismiss Michel Chartrand as just another bigot whose intemperate language and wild accusations confirm his prejudice against Israel and all that the Jewish state stands for.

But Chartrand is a labor leader in Montreal, the president of the Montreal Council of the Confederation of National Trades Unions, and as such his views cannot be shrugged off as simply those of an irrational individual regurgitating his verbal bile.

Chartrand returned recently from a tour of the Middle East – a tour in which Israel was deliberately bypassed – at the head of a party of 10 Montreal union offficials. He told **The Canadian Jewish News** that Israel is acting towards the Palestinians the way Hitler treated the Jews, that all who support Israel are war criminals and should be punished as such.

His ravings were before Munich, but what did he say after Munich when CBC radio made the mistake of giving him several minutes of air time? This self-styled apostle of the underdog called the Arab terrorists heroes and martyrs and he denounced the press for distorting what happened. Not a single word of regret for the slaughter of the innocents, not a single word of criticism for those who carried out the foul act.

The Jewish community in Montreal, in fact, Jews everywhere, would like very much to know whether the Chartrand view of the Middle East is one shared by the 10 Montreal union officials. They have been silent, as far as we know, and it is time they declared themselves. If they believe as their leader does, the Jewish community is entitled to know. If Chartrand's scandalous diatribe runs counter to their views, they should lose no time in disassociating themselves from this individual who masquerades as a responsible human being.

The Canadian trade union movement has always been remarkably free of religious or racial prejudice, at least of major dimensions. Wherever men come together in large numbers, there will be those whose views run counter to the fellowship of the movement itself. It is not enough to say Chartrand is what he is and should not be taken seriously. The CNTU should take a look to see how far his sickness has penetrated the labor movement.

Chartrand and his colleagues paid their own way to the Middle East. What they got in return for the outlay was a propaganda teach-in conducted by Israel's foes, including Al Fatah leaders.

The murder of the Israeli sportsmen was plotted and carried out by gansters who were given sanctuary in the lands visited by Chartrand and his followers.

Myer Sharzer

Congress leader brought humanity to labors, dedication to fellow men

It was said of Myer Sharzer that he never backed away from a fight on an issue he believed was right; that he had a total investment in life and in the human problems that flowed across his desk from day to day.

The death of the executive director of the Canadian Jewish Congress, Central Region, at the age of 58 is a heavy loss to the community he served so well. He was a liberal-minded man who enjoyed the trust and confidence of Jewish organizations. His ability to see to the heart of a problem, his skill in persuading individuals to compromise rather than widen the gulf separating them, was one of his invaluable assets.

When he felt a matter of principle was involved, Myer Sharzer, in the words of a colleague, "never hesitated to stick his neck out." This was demonstrated during the controversy over the proposed merger of the Canadian Jewish Congress and the Welfare Fund. He was unalterably opposed to the idea and he refused to let personal considerations silence his tongue.

Myer Sharzer will be sorely missed. He brought a sense of humanity to his labors, a dedication to his fellow men and to Judiasm. May his memory be blessed.

Shofar's message reaches those with inward hearing

By RABBI ALBERT PAPPENHEIM

It is easy to prepare a message for those who, if only once a year, readily respond to the call of the shofar, who are happy to be aroused from the spiritual lethargy of the year-round humdrum of life to a sharpened awareness of their higher purpose and their ultimate identity and destiny.

It is simple to address those whose soul vibrates in harmony with the time-hallowed sounds of the sacred liturgy; it requires little art and ingenuity to speak to those for whom the vocabulary of Jewish life and tradition is a part of their daily conversation.

What is one to say, however, to those who are estranged, to those whose hearts, because of inadequate education and home experience, fail to open to the beauty of holiness; to those for whom life's vicissitudes or an attitude of hyper-criticism have erected seemingly insuperable barriers to the appreciation of Jewish thought and practice?

More particularly, how can one communicate with the searching and restless youth, who flit about from one ideological extremity to another, who flirt with every passing theological or political fad, but who wouldn't be "caught dead" inside a synagogue (except for a few condescending moments during the High Holy Days to keep the old folks happy) or who wouldn't dream of seriously examining what the spokesmen of the synagogue, representing "establishment" as they do, may have to say. And yet . . . it is a pity, for if they were to take another look, if they were to pause for a moment's reflection, they might reconsider.

Whence came the inner strength that has preserved their people through the nightmare of a tortured history, and allowed them to emerge with dignity and self-respect? Whence stems the intellectual force which has allowed so many Jews to go forth into the world and make a contribution far out beyond their numerical proportion in quality and quantity? Whence derives the power of Jewish Messianic yearning that impels Jews who presumably have long quit the Jewish faith and fold to propel themselves into the forefront of every progressive and even radical movement? What feeds the mysterious store of faith that enables this people never to surrender in total despair amidst the hostility and incomprehension of a world? What eternal ferment

Rabbi Pappenheim

churns the innermost being of this ancient nation that makes even its estranged children eternally restless?

If the non-seers were to open their eyes, if the non-listeners were to hear, they might rediscover an establishment that was never established, a tradition that was never closed, an intellectual quest that is never-ending, a mystic ascent that ever strives toward greater heights.

In a sense the message of Judaism may be likened to the message of the shofar itself. The shofar is unprepossessing and even ungainly in appearance and the actual sound of the shofar is neither as beautiful nor as imposing as one might expect it to be, yet the shattering message is there for those who are gifted with inward hearing. So it is with the message of Judaism, especially when it comes through the inadequate medium of a rabbi's written or spoken word. There may not be much to be said for its literary or rhetorical quality, but implicit in it is an eternally authentic message for all who would open and make accessible their innermost hearts.

Albert Pappenheim is rabbi of B'Nai Israel Beth David.

ask the rabbi

Sabbath motzee, minor prophets

1. Why do some people run the knife over the challah on the Sabbath before making the benediction over the bread (Motzee)?

RESPONSE:

The general rule in Jewish tradition is to make the benediction as close as possible to the act which one is performing. In this case, the matter involves making the benediction before the act of eating bread. Since the Sabbath requires pronouncing the benediction over a whole loaf, the act of cutting a piece off before eating any of it would be an interruption between the benediction and the actual act of eating the loaf, or part of it. On the other hand, to cut the slice off before making the benediction would involve one in pronouncing the benediction on a piece rather than on the whole of the loaf. Thus one begins the cutting by passing the knife slightly over the challah so that the actual cutting has begun before the benediction. Therefore, the benediction is as close as possible to the eating of the bread and yet is pronounced over the whole loaf because the cutting has as yet not severed the piece from the whole. The general insistence that the benedictions be made as close as possible to the acts is to insure that every human act is as closely linked as possible to a spiritual experience.

2. Why major and minor prophets?

RESPONSE:

These terms are not, in fact, found in the classical Jewish sources. In any event, the reference is to the size of the books not to the value of the message or the spiritual status of the transmitter. The books of the 12 "minor" prophets are so small that they are gathered together and written down in a single scroll. But nowhere is it suggested that Amos, for instance, is inferior to Isaiah. In view of this the popular expression: "He is a very minor prophet" is based on a misunderstanding.

White steak (pork) Israeli hit

By ROYSTON ALLEN
From our Jerusalem Bureau

JERUSALEM –

It may not be bacon for breakfast in Israel, but in many cases it's pork for dinner. Pig breeding is becoming one of the most profitable businesses in the Holy Land despite the religious groups' attempts to suppress it.

And "white steak" as it is usually referred to, is hitting the menus of most restaurants throughout this country. One American-style sandwich bar in Tel Aviv uses the polite euphemism "oink" when it advertises bacon sandwiches.

Normal beef here is very expensive, 15-25 IL per kilo ($2-3.50 per pound) and pork, which tastes better than the cheaper beef cuts retails at IL18 ($4.28) per kilo.

When Moses and Aaron were told which animals to eat and which to shun, pork was not specifically mentioned. Leviticus chapter 11 only forbids animals which neither chew cud nor have cloven hooves. Pork only gained prominence among these prohibited species because the non-Jewish nations that conquered Israel in the past tried to make the Jews eat pig in their attempts to degrade them and foster various alien religions on the Jewish people, and so pushed pigs into the limelight as ultra-forbidden.

Shrimps, prawns and other crustaceans, which abound in the Mediterranean and Red Seas, are just as "trefe" (unclean) as pork to the observant Jew. They have never been singled out for special prohibition by the Israeli authorities.

There is no state law against selling or raising pork in deference to the Christian Arab minorities here, and the government merely restricts pig-breeding to the northern sections of the country, where most Christian Arabs live.

But the major breeders are the left-wing kibbutzim who raise the "forbidden animals" in semi-secret, transporting them to market in covered trucks. Once upon a time, in order not to offend religious sensitivities, pigs were referred to as "penguins". Today one kibbutz in southern Israel raises swine behind a camouflage of chicken coops and the inquisitive visitors are told that the area is devoted to "animal husbandry research."

The local councils have the say whether or not pork is to be grown and marketed in their areas. In Tel Aviv, Israel's largest city with 400,000 inhabitants pork is forbidded. That does not stop many butchers from openly displaying and advertising it, even though this too is forbidden.

If the city council should decide to act, it can hand down fines of up to $100 and confiscate the meat, but this is a rare occurrence indeed.

Surprisingly some of the most outspoken opponents of "Jewish" pork and bacon – apart from the religious groups – are British and American tourists who probably eat bacon regularly in their home countries. Once they get to Israel many don skullcaps and go kosher, expressing surprise when they are offered pork in the Jewish state.

"In the U.S. I expect it," said Louis Greenberg from New York, "but not in Israel. When I come here I want to be completely kosher."

Avraham Fleishig, a Tel Aviv butcher who owns a shop in the bustling Ben Yehuda Street, does not openly put pork prices on his signboards but sells "tens of carcasses weekly." "I do a fantastic business with the foreign embassy people," he said, "but my best customers are middle-class Israeli who regularly ask for 'white steak'."

An early riser in Tel Aviv's downtown Carmel market can see trucks unloading slaughtered pigs into the many butchers' shops there.

Amnon Osovlansky, whose father owns one of them said his firm raise their own and do their slaughtering in a private abbatoir, a few miles outside the city.

In the Osovlansky store, bacon and pork prices are listed alongside those of beef and lamb. In the Carmel market most meat is slightly cheaper than in the classier butcher shops in northern Tel Aviv.

In due course – barring a swing to religion by the secular majority – the sale of pork will cease to be even semi-secret. And then the orthodox political parties will bring the matter up in the Knesset (Israel's parliament) as "a breach of the status quo."

'Our passive acceptance died in the gas ovens'

Rochelle Carr of Toronto writes:

This is not a letter to the editor – this is a letter to the terrorists of the world.

Terrorists:

So I see you have made headlines once again. I see you have struck for your cause once again. Actually, what is your cause? I must apologize, for you see I am deafened and blinded by the noise of the bullets and explosions, the flashing fires, the sight of bullet-ridden and charred bodies. I am unable to distinguish what you are fighting for.

In your attempts to become heroes in the eyes of all the demented people in the world, you have failed to realize one very important fact. There is nothing that draws people together more than a common and unjustifiable enemy. Since 1948, you have managed to solidify Jews throughout the world with more success than Moses ever had. If the intelligence of your actions is any indication of the intelligence you possess, then it is no wonder you have no comprehension of their effects.

Every time you threaten, destroy, kill, you tap feelings in Jewish people throughout the world that many never knew they possessed. By your actions, you have managed to increase tourism to Israel. You have managed to increase Jewish immigration to Israel from affluent North America, as well as Communist Russia. Also, you have managed to destroy the dignity of your own people. And, to destroy, is all you seem capable of doing.

I heard you want a world revolution. I suppose you feel you have had so much success in the Middle East that you now need a broader stage on which to perform. Once again I seem to be blinded and deafened by many scenes of death and destruction and I am unable to discover your objective. Just what do you propose to build upon a world covered with death?

It's strange, as I began my letter to you, I could hardly see the paper for all my tears. But now, like all Jews throughout the world, you have given me strength. It is true, a part of me died in Lod airport and in Munich and in schoolbuses, supermarkets, at Hebrew University, and elsewhere, throughout Israel, but, an even more important part of me grew stronger. If your purpose was to create martyrs, then you have succeeded. If your purpose was to strengthen the State of Israel, then you have succeeded. If your purpose was to solidify Jews throughout the world, then you have succeeded.

In reference to your unparalleled successes, I would just like to make one more point – the days of passive acceptance by Jews, died in the gas ovens. We will never be intimidated.

Opinion

It's still Moscow versus Jerusalem

By J. B. SALSBERG

It has long been recognized that Jewish history – at least for the last 2,000 years – is really world history. This is so, not because of our influence or ability to shape world affairs (the rise of Christianity notwithstanding), but because of our dispersion among the nations of the world and, particularly, because the main body of our people lived among the nations of the Occident which were gaining world ascendancy. One cannot write a history of European Jewry, for instance, except on the background of European history.

The same is true of any attempt to understand our overall experiences for a single year. It can be understood only when examined on the background of the larger world scene. The year 5732 is no exception. The past year has clearly shown that we, as a people, are indeed on a stage on which global confrontations are being played out and that our future will be decisively affected by the outcome of those confrontations.

The departing year has also confirmed for the nth time that our tragically long, bitter and hard-to-escape relationship with the Russian bear still dominates our life. Even the current Arab-Israeli crisis is directly traceable to this unhappy relationship. I go so far as to say that, with the exception of the Holocaust, Russia has made the greatest impact on Jewish life, for both good and evil, for more than a century. Unfortunately, it still does.

What were the two major concerns of world Jewry during the past year? They were first, the security and safeguarded existence of Israel and, second, the gaining of rights for Russian Jews – one fourth of our people – to migrate to Israel or elsewhere and develop a distinct Jewish life for those that will remain. In both these central and crucial areas Russia and Russian policy is ominously important.

The Munich tragedy and its aftermath highlighted the Arab-Israel crisis and at the UN, last weekend, Russia continued its pro-Arab policy. Russia may not encourage the pro-war Arab forces for a military showdown with Israel at present. But the Munich tragedy may have been averted if Moscow's position vis-a-vis Israel had been friendlier.

In the area of struggle of Soviet Jewry the Kremlin is, of course, solely responsible for what is happening there. On the one hand Moscow pursues a policy of forced assimilation and on the other it caters to the anti-Semitic heritage of the USSR population. The inhuman barriers which the Kremlin places in the path of the tens of thousands of Soviet Jews who applied for exit visas understandably stirred the Jews of the world as it did important elements of liberal minded non-Jews.

And so the age-old struggle between the bulk of world Jewry and the rulers of Russia continues on its sharp and painful course on this threshold of the new Jewish year as it did for more than a century. Except that now it has become, more than ever, crystallized into the symbolic confrontation between Moscow and Jerusalem.

This confrontation will be the centre of all our concerns in the coming year and for many years to come.

My uncle Eliezer describes the unhappy and unending Russian-Jewish relationship with a parable.

"Once," he says, "a group of friends went into a forest. One of the group became separated from the rest. When the group noticed his absence they called to him using the top of their voices. After some agonizing moments they heard his response. 'Where are you,' they asked and the reply came that he was in a clearing where he caught a bear. 'Bring him here,' they shouted back. The friend relied that he couldn't. 'Then leave him there and join us,' the group advised. 'He won't let me,' was the friend's frightened reply. . . ."

Gaza Border Police brought in to help fight growing crime in Tel Aviv area

By NECHEMIA MEYERS
CJN Israel Correspondent

TEL AVIV –

Gaza is apparently safer than Tel Aviv, for the crack 100-man Border Police unit which helped crush terrorisim in the Gaza Strip is now being sent to fight crime in Tel Aviv. Israel's largest city is not yet a Middle Eastern New York; it is still safe to walk in most of its streets, most of the time. But it is also not the idyllic Tel Aviv of 30 or 40 years ago, when doors and windows were never locked.

The reinforcements from Gaza will be heartily welcomed by the Tel Aviv force, which is almost 1,000-men short of its authorized strength. However, bringing in the Border Police is no more than a stop-gap measure, and a debatable one at that. The Border Police, as their name implies, were set up to combat Arab infiltration and terror, a task they carry out with great success. It remains to be seen whether they will be equally successful in a situation where they will face problems radically different from the military-type ones they were taught to handle.

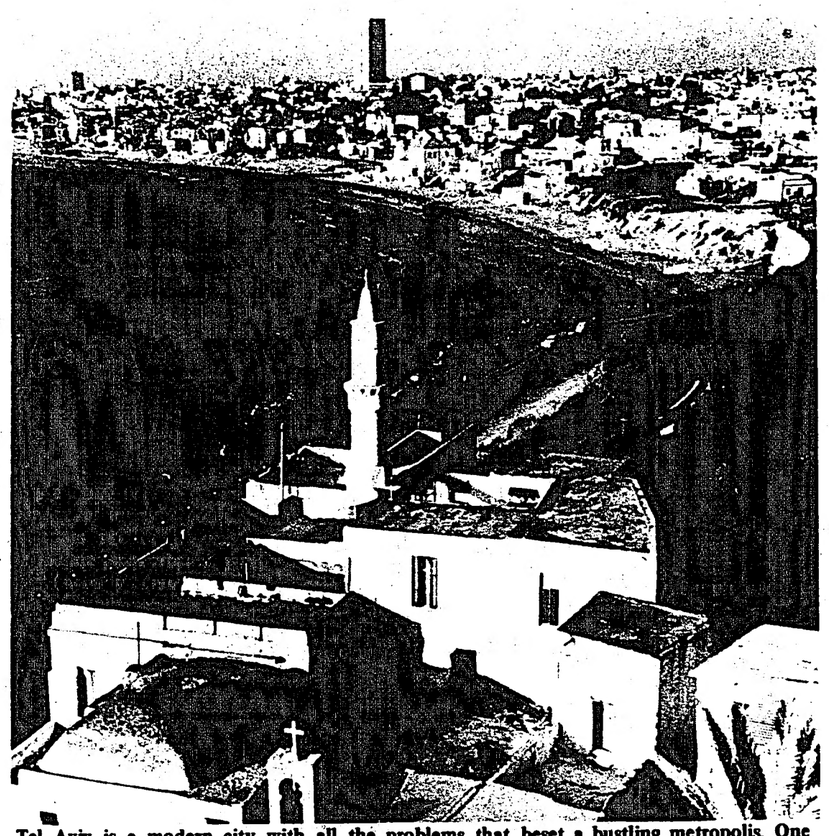
Doubts on this score were expressed recently by a veteran (non-Border) policeman, who said: "These guys will use their fists if provoked, and I'm not sure how people – even those who complained about supposed police incompetence in the face of Tel Aviv crime – will react when they swing into action."

The Border Police will find in Tel Aviv an underworld with a growing penchant for strong-arm methods. Not only are internal accounts "settled" in gangland style (six corpses in two years), but violence is also used against recalcitrant "customers" and even innocent bystanders. Last week, for example, 10 guests attending a Bar mitzvah party at Tel Aviv's Dalia Hall were injured when a hand-grenade set off an explosion and fire. The outrage, first attributed to the Fatah, was later blamed on local criminals, perhaps a group trying to sell "protection".

Bank robberies are another increasing menace, particularly since some are accompanied by wild shooting. The hold-up men have no difficulty obtaining weapons; an estimated 50,000 unlicenced guns – mostly war souvenirs – are in circulation. Two measures are now being taken to deal with the problem. This month there is a police amnesty; unlicenced guns can be turned in at local stations with no questions asked. Next month, stiff new penalties will come into force: anyone possessing an unregistered weapon will face a maximum of seven years in jail and anyone carrying such a weapon may spend up to ten years behind bars.

However, since criminals can hardly be expected to turn in their weapons, the police are likely to remain busy, and to require reinforcements. Police Minister Shlomo Hillel hopes to spur recruitment by persuading the government to raise ludicrously low police salaries (now averaging $150 to $250 a month). But this, he says, is not enough. Hillel and many others believe judges must play their part in fighting crime by imposing stiffer sentences. Traditional Jewish compassion, they declare, is out of place in the midst of so much violence and disorder.

In the meantime, some groups are fighting their own private wars against lawbreakers. Bar-Ilan students, for instance, have just succeeded in driving prostitutes away from the highway outside the university, where they had been soliciting business from passing drivers. It was all done with a couple of cameras. Every car that stopped to pick up a girl was photographed. These photographs, the students then announced, would be sent to the driver's home. This new "service" was enough to send the prostitutes and their customers scurrying down the road.



Tel Aviv is a modern city with all the problems that beset a bustling metropolis. One is a growing crime rate, and the police are calling for more men to combat the trend.

At 70, artist Weingluck shows no sign of slowing down

By CANDICE LICHTMAN

In 1948, after the Nazis had destroyed almost all of his life's work, artist Henry Weingluck came by ship from Cherbourg to New York and from there made his way to Toronto.

On his 70th birthday last month, his work was remembered in Berlin. An article in the **Berliner Algemeine Zeitung** praised the artist for the individual way he portrayed his Jewish subjects in five of the pictures that now hang in the Jewish museum of Berlin.

Weingluck has operated a gift store on College Street (Weingluck's Art Gallery) for the past 22 years. He spends most of his time now selling ceramic and china pieces, but painting is still his main interest.

His paintings which he has lined in a display across the top of the store walls, give clear illustrations of the many events, places and people he has known.

"My style is mostly characteristic portraits, especially in Jewish life," he said, "I do mostly Jewish subjects because all my life I was in that milieu."

Weingluck was raised in a traditional orthodox environment in Zawierce, Poland. During his early youth he attended a yeshiva which gave him the background and characters for some of his later work. In 1919 he went to study art in Cracow, but the pogroms of General Haller's army forced him to leave Poland. He continued studying art in Copenhagen for a year and then in Berlin for several months at the famous "Kunt gewerbermuseum".

Because of the talent he had shown, he was awarded a bursary from the Mathilde-Priester Siftung for further study under Max Liebermann, who was then the president of the German Academy of Art. Two of his paintings and three etchings were sold at that time to the Berlin Museum. These same pictures were removed and confiscated by the Nazis when they came to power in Germany. Fortunately they were later recovered and are now in the Jewish museum of Berlin.

In 1933, when the Nazis gained control of the German government, Weingluck left Berlin for Paris. There he became a member of the artists' society, the Societe du Salon d'Automne. He exhibited his work with this group and in other galleries in Paris. Later he joined the Group of Jewish Artists in France.

The faces in the portraits Weingluck painted after the war show the suffering and the pain of Jews waiting to be deported. Between 1942 and 1945 he was imprisoned in eight different camps in France. Because he was useful to the Germans – he designed barracks and offices for the camps as well as acting as a translator – he was not sent to Germany or Poland.

While he was interned in the camps, officers of the German Occupation Army confiscated and probably destroyed about 375 of his paintings and etchings. On his return to his studio in Paris, he found it empty. His art library, collection of antiques and rare Jewish art relics (including a psalm beautifully hand painted with figures from Italy of the 11th century) had all been stolen.

Weingluck began painting again shortly after the Liberation. The parks of Paris, a market place in Beaulieu (where one of the camps he had been in was located), a poor woman in Saint Paul, and Jewish faces from the war were some of his subjects. He spent some time in Morocco where he painted Sephardic Jews as well as Arab scenes. His work gained an Oriental flavor as he contrasted Ashkenazi and Sephardic cultures.

Weingluck left France in 1948 on the ship the Mauritania. Chaim Weitzmann was on the same ship bound for New York. Weingluck's collection of portraits includes one of Weitzmann that he completed on that trip.

This painting, Chassidic Polish Wedding is by Toronto artist Henry Weingluck.

Much of what he has created in Toronto Weingluck has taken from sketches he made in Europe. When on vacation with his wife Rae, (whom he married in 1950) he also draws and paints landscapes of Muskoka.

At the age of 70 there is no sign that this slight man is slowing down. In addition to his work in his shop and as an artist, he acts as the second chasan at the Congregation Habonim of Toronto. On Rosh Hashanah he blew the shofar at his synagogue as he has done since his father taught him the skill when he was a boy of 10.

Said Weingluck, "That is my soul in the Jewish tradition."

Letters

Reader defends Observer editor against 'bigoted, stupid articles'

Dear Editor:

I have just read your venomous editorial regarding Rev. Forrest.

Yours and others constant diatribes and character assassinating articles are stupid and bigoted. I have heard people who read your articles repeat your phrases even though they have never read one word of what Rev. Forrest wrote or heard him speak and only read your opinions and versions of his editorials.

Until the 1950s, there was very little news of Arab refugees. There was certainly no figures of a few hundred thousand men, women and children being publicized by Zionist or other Jewish newspapers.

Since then the Rev. Forrest concerned himself with the plight of the refugees who were Palestinians.

The constant reference to the Egyptians, Jordanians and Syrians who are different peoples and each a different situation, have only been grouped by Jewish circles and not by the Rev. Forrest.

There is nearly always a constant reference to the six million of our people lost in the Holocaust in discussing the refugee situation and Rev. Forrest. The inference being that there is a connection in thought or action. The refugees never killed one of the six million nor has anything Rev. Forrest has said or written even remotely shown any approval in this matter. At the present time there are pending lawsuits between Jewish groups who undoubtedly conferred with God before becoming our spokesmen and the Rev. Forrest.

I, having both heard the Rev. Forrest and read some of his actual writings besides the opinionated versions, hope he wins.

There are fairer editorials in **The Jerusalem Post** regarding the refugees than in **The CJN.**

Irving Marcus
Toronto

Dear Editor:

It is most unfortunate that Dr. Forrest's activities have created a climate which disturbs the Jewish Community.

Other nations drive out thousands, even millions of people and there is no refugee problem, Russia, Poland and Czechoslovakia did it, Turkey and Algeria drove out millions of Greeks and Frenchmen, Indonesia rid itself of God knows how many Chinese, Libya confiscated the properties of Italians and forced them out – and no one says a word about refugees.

But in the case of Israel, the displaced Arabs have become eternal refugees.

Because Dr. Forrest's writings are biased, twisted and irresponsible he encourages anti-Semitism and intensifies anti-Jewish views.

In the past the Church has not been very kind to Jews and the United Church and Dr. Forrest seem intent on carrying on this tradition.

Jews understand their course of action only too well.

Mary Goldberg
Hamilton

Dear Editor:

The lines of communication between Canada and the U.S.A. toward Russia have been opened. But are we really seeing inside Russia? Why would Russia start a mass hijacking of Jews and hold them for ransom before allowing them to leave for Israel? Is Russia ready and moving now toward raising hell on earth with World War Three?

How long will it be before Russia may issue an order restraining foreign born people who find themselves in Russia from returning to their country of origin? Canadians by protesting Russia's aggression can act now to prevent another deadly universal conflict.

H. Max Seiden
Toronto

Ruth Abrams (centre) finds herself producing her own musical Poor Old World We Love You Anyway which opens Sept. 26 at Toronto Workshop Theatre for 3-week run.

Ruth Abram's musical goes professional

By MIRIAM HERMAN

TORONTO –

Writing a short story about a vacation in Puerto Rico is a long way from producing a play for the professional stage. After an off and on writing career that began more than 20 years ago with an article in the travel section of a Toronto newspaper, Ruth Abrams finds herself in the midst of the theatrical producing business. **Poor Old World We Love You Anyway!**, her own original musical written in collabcration with Rosalyne Federman (music by Paul Hoffert) is opening at the Toronto Workshop Theatre on Sept. 26 for a three week run.

How does a blonde, blue-eyed, decidedly feminine Jewish housewife in her early 40's, a mother of four, become part of the Toronto theatre scene?

For Ruth Abrams it was a happy combination of an independent spirit, a reservoir of ideas, a creativity geared to her Jewishness and an understanding, cooperative family used to a free-wheeling way of life.

Her first glimmer of what drama is all about followed years of writing human interest stories for newspapers, magazines and radio. She joined the Hadassah Drama Workshop under the direction of Lew Orenstein and from there went on to study with John Herbert, the author of **Fortune in Men's Eyes.** Her first play, a serious drama entitled **The Chosen Hippie,** was presented at Herbert's amateur workshop two summers ago.

The urge to write in a happier vein led to the partnership with Rosalyne Federman (also a mother of four) and **Poor Old World.** ... The musical was first presented by the drama group at Beth Am Synagogue. Now three rewrites later it is ready for professional production.

The play, although focused on a group of young Jewish Canadians who go to Israel to form a commune, really follows the universal theme of people looking for a kind of promised land. It touches on the three generations – 40-year-old Max, a survivor of Auschwitz with a zest for living, a love for people and a link to the past; Abby, in his 30's trying to be with-it speaking the kids' language; and the youngsters themselves, torn between their modern-day show-me philosophy of non-commitment and their inner better selves.

"The important thing is to feel that the characters are real," Mrs. Abrams explained. "When writing a play you put a lot of yourself into it – you do not create frm a vacuum – and hopefully your reactions and feelings are universal, the same as other people's.

"We tried to be honest within the framework of theatricality. And we tried, too, to give the audience credit for intelligence. We would rather they miss something than write to the lowest denominator."

As for the producer side of her career, she looks on it as another extension of wanting to create. Admittedly she felt out of it in the beginning, being on the other side of 40 in a company of rather young artists.

"But I am no longer concerned with age," she added. "To continue to grow in life you have to go on to other things and you have to do it when you can!" Besides, the theatre itself is so corroborative, everyone is important. There is an excellent rapport within the group and surprising little display of temperment."

DID YOU GO AND DO IT AGAIN?

Did you unwittingly and unnecessarily, pay too many Income Tax Dollars last year, to the Federal and Provincial Tax collectors?

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Mr. I. H. Asper, a nationally recognized Lawyer and Tax Consultant, stated in a Globe & Mail article, published February 10th, 1972, "It has been correctly observed that taxpayers complain loudly whenever they run into an onerous provision of the Law, but often fail to take advantage of those rules that are intended for their benefit. This is particularly true of the tax deductions allowed for contributions to Registered Retirement Savings Plans."

The fact is there are **TWO SLEEPING BEAUTIES** in the new Income Tax Act! Awakened, these **Sleeping Beauties** can help you beat off the Income Tax Dragon.

S. J. Seligman

If you know all about Registered Retirement Savings Plans and are taking advantage of them, congratulations! You have saved yourself valuable tax dollars! But, if you are like most taxpayers, chances are you paid the Income Tax people too much money. You see, the Income Tax Act provides that you can deduct up to $4,000 from your annual earned income. All you have to do is "Register" a Savings Plan!

Many taxpayers have not arranged for a Registered Retirement Savings Plan, because they do not realize that the Act allows Income Tax to be deferred in TWO ways. The taxpayer in a 50 per cent bracket may turn away from such a Plan, because he believes he will still be in a similar tax bracket during his retirement, so his Life Annuity will be taxed just as heavily as his earnings are, at the present time. This is a mistake that can cost him many thousands of dollars. He recognizes the tax relief allowed on $4,000 per year of his earnings but overlooks the fact that the interest or growth earned by his annual deposits into the Registered Savings Fund is also Income Tax free.

The Carter Commission Report on Taxation stated that "Allowing high income individuals to deduct Retirement Savings from their income and postponing the taxation of the income earned by the assets acquired with this savings, would be equivalent to an extremely large increase in the interest rates on their Retirement Savings."

In other words, Mr. Taxpayer has the use of the money he otherwise would have paid in tax, **INTEREST FREE.** Even better, while investing in a Registered Plan, no income is payable on the earnings that accumulate. This is an extremely worthwhile saving.

The higher the taxpayer's rate of income-tax is on his top-dollars, the more attractive is the use of a Registered Plan, because the Tax Department is "lending" him, a correspondingly larger portion of his annual investment.

The results, said the Carter Commission Report on Taxation, can be amazing. The report showed that under approved (Registered) plans, it is possible with twenty years of savings, at interest rates of 7 per cent, to have 50 per cent more after-tax retirement income, than by saving and investing outside such a plan. Registered Retirement Savings Plans offer valuable income tax concessions to those taking advantage of them.

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The Deferred Profit-Sharing Plan can be arranged in addition to the personal allowance permitted under a Registered Retirement Savings Plan. It is therefore possible for an individual to have up to $6,500 per annum (totally tax deductible) set aside for his future enjoyment.

Many Taxpayers have the ability and the need to take maximum advantage of these two tax deferral plans. Their best interests will be served by utilizing the Income Tax to the fullest, to accumulate "tax sheltered" and "creditor proof" dollars for their retirement.

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Big contract

TEL AVIV (JCNS) –

A contract worth nearly $10 million to build three factories in Yugoslavia has been won by the Israel Brake Band Company in competition with three other concerns, including one in the United States and another in West Germany.

This follows the recent construction of a brake band factory by the Israeli company in Rumania. Two of the new plants in Yugoslavia will make brake bands and brake and clutch discs, and the third will manufacture the raw materials of asbestos and resin for the other two.

The Israeli bid was the dearest, but a year after Yugoslav representatives visited the Israeli plants and saw the quality of their products they awarded it the contract.

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CARMEL
WINES FROM THE HOLYLAND

Community Bulletin Board

D. Lou Harris, National President of State of Israel Bonds for Canada was host on September 5th at a reception honoring Nathan Starr, Executive Vice-President of Acklands Limited, in advance of the "International Inter-Faith Testimonial Dinner" on behalf of State of Israel Bonds. Left to right: Donald E. Boxer, Tribute Committee Co-Chairman, Director, Burns Bros. & Denton, Ltd.; Samuel H. Blank, Co-Ordinating Chairman, Dinner Management Committee and Acklands Vice-President; Nathan Starr, C.A., award recipient at forthcoming inter-faith dinner; Dr. Arieh Plotkin, guest speaker; Leonard Wolinsky, Hon. Dinner Chairman, Chairman of the Board, Acklands Ltd.; and D. Lou Harris.

Members of the Stashiver Young Mens Society and Ladies Auxiliary rallied to the cause of economic support for Israel at a Reception for Israel Bonds held at the Workmen's Circle on September 5th, when the guest of honor was Sholom Hirshkop. Shown here, left to right, are: Izzy Brown, Stashiver President; Joseph Bloom, 1972 Trustee, Israel Bonds; Mrs. Gertie Kates, Chairman, Ladies Auxiliary; Sholem Hershkop, Israel Bond Award Recipient; Mrs. Hershkop, Prof. Gerald Meister, guest speaker; Nathan Rotenberg.

CBC shows off its 1972-73 wares

By SOL I. LITTMAN

In this, the 20th anniversary year of CBC's television broadcasts, the corporation's English Services Division last week invited journalists to attend a two-day preview of the coming year's "First Choice" programs.

Crowded into a large studio on Jarvis Street, the assembled writers from across the nation met the CBC brass and mingled with the "stars" and lunched with the public relations department.

Knowlton Nash, CBC's director of information programs, introduced his department's projects while excerpts were flashed on the monitors. Nash's presentation was quiet, matter of fact, "take it or leave it." While obviously proud of what was in store for Canadian listeners, he wasn't selling. Like a good newsman, he was presenting the facts and permitting the audience to draw their own conclusions.

Yet Nash is a deeply committed person who sees the CBC as the "absolute spinal column of the country".

"This country is worth saving and fighting for," Nash stated with uncharacteristic emphasis.

This season's information programs will repeat "The Tenth Decade" a prize-winning account of the political battles between Pearson and Diefenbaker. A series of six hour-long programs in the "Images of Canada" series will throw light on Canada's "myths, history, hopes and illusions."

A major feature of the season will be the showing of the internationally acclaimed four - and - a - half hour French documentary "The Sorrow and the Pity". Described as an "extraordinary film record of the occupation of France", it will be shown in one piece from 7:30 to midnight on Wednesday, November 8th.

WEEKEND, with George Robertson as producer will be back again. The on-air cast will be new and will include Charlotte Gobeil from Ottawa's "Something Else" program.

Miss Gobeil, who has made at least one enthusiastic trip to Israel, is an intelligent, beautiful woman worth watching. One of the "stars" who mingled with the journalists, Miss Gobeil wore a backless, almost frontless dress that clearly revealed her great charm.

The unique role of Protestant fundamentalism in shaping the political life of western Canada will be analyzed in a 90 minute CBC White Paper entitled "Bible Belt", produced by Ralph Thomas. The program examines the Social Credit movement in Alberta. In a companion program, "Thy Kingdom Come", the contribution of that same Protestantism, translated into the social gospel of Methodist minister J. G. Woodsworth and Baptist Tommy Douglas, will be examined. This promises to be an exciting pair of documentaries.

Winnipeg remembers slain Olympians

WINNIPEG –

A crowd numbering nearly 700 people gathered in Memorial Park on Sept. 7 to hear prayers rendered in Hebrew and in English for the 11 Israeli athletes brutally slain in Munich earlier this week.

Rev. Grant Smith of the Interfaith Council joined Rabbis L. Nesis, S. Rappaport and L. Miller in offering prayers. Rabbi Moishe Stern sang the Memorial Prayer for the Dead and Rabbi Peretz Weizman led the gathering in the communal Kaddish.

Messages expressing horror at the shocking crime and extending condolences to the mourning families of the martyred athletes were delivered by the Hon. Larry Desjardin, Minister for Culture, in behalf of the people of Manitoba and by Mr. Justice Israel Nitikman of the Manitoba Court of Queen's Bench.

Sponsors of the memorial program were the Canadian Zionist Federation, Canadian Jewish Congress and other groups.

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Happy and Prosperous New Year

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Wish all their friends & relatives
Best wishes for a Healthy and
Happy New Year

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A survey of households is being conducted by the Study Committee on Jewish Education, as one part of its effort to assess attitudes towards Jewish education in Toronto.
VOLUNTEERS
are needed to help in interviewing heads of households.
VOLUNTEERS
are being sought who can provide a minimum of 3-4 hours per week, for 12-15 weeks, to the Study Committee.
Volunteers will be co-ordinated by the National Council of Jewish Women of Canada, Toronto Section, and the Board of Jewish Education.
For further information, call:
Debby Vigoda, (Mrs. M.) Co-ordinator, Survey Volunteers, In-Reach Outreach Survey,
U.J.W.F. and Board of Jewish Education
22 Glen Park Avenue, Toronto 19, Ontario.
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His Family

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THE BOARD OF JEWISH EDUCATION
Expresses its deepest sympathy and heartfelt condolences to the family of the late Myer Sharzer, Executive Director Canadian Jewish Congress, Central Region.
May they be comforted among the mourners of Zion and Jerusalem.
Herbert H. Solway, Q.C., Chairman
Rabbi Irwin E. Witty, Executive Director
Dr. Alexander Brown, Associate Director
Mrs. Ruth Isaac, Administrative Assistant

We express our deepest sorrow and extend condolences to the family of the late
MYER SHARZER
Executive Director of the Canadian Jewish Congress, Central Region.
Labor Zionist Movement
Central Region

The Canadian B'nai B'rith is deeply saddened by the loss of our dear friend and associate MYER SHARZER, Executive Director, Canadian Jewish Congress, Central Region.
May his memory be a blessing.
E. James Cooper, President-Elect
Herbert S. Levy, Executive Vice-President
Stanley Beder, President, Toronto Regional Council

THE LABOR ZIONIST ALLIANCE, TORONTO
deeply regrets the untimely passing of
MYER SHARZER
Executive Director, Canadian Jewish Congress, Central Region. The executive and the entire membership extend their heartfelt sympathy and condolences to the bereaved family.
Harry Weinstock, Chairman
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Mr. & Mrs. Jack Weinbaum and Family
8 Reddick Court, Toronto
Wish all their Relatives and Friends
a Happy and Healthy New Year

With great sadness
we mourn the passing of
a friend and colleague
MYER SHARZER
Our deepest sympathies to
his wife and family
– The Executive, Board of Directors and Staff
United Jewish Welfare Fund of Toronto
United Jewish Appeal of Metropolitan Toronto

Mrs. Helen Gross, UJA Women's Campaign Chairman, Al Green Campaign Chairman and Dr. Gerald Halbert, chairman of the Campaign Planning Committee expressed their shock and horror at the memorial service for the murdered Israeli athletes.

Is Jewish imprint on pop music in twilight zone?

By RICK KARDONNE

One of the most outstanding Jewish-rooted influences on North American popular culture in the last 50 years has been that of Broadway musical comedy and its imprint on pop music. This influence, which was at a peak between 1920 and 1968, has quite suddenly diminished in the past few years, for reasons which I'll explore later.

Much of the best of Broadway, from George Kaufman and George Gershwin to Rodgers - Hammerstein and Leonard Bernstein (and, of course, Fiddler) is, stylistically, directly descended from Yiddish theatre. Before Jews became involved in New York's theatre scene, American musical comedy closely resembled the highly stylized London music hall operetta; occasionally very witty, such as Gilbert and Sullivan but usually a formalized pattern of recitative, choruses and dance routines, either on a structured romance or an upper-class comedy of manners theme.

As the Yiddish-speaking Jews gradually adopted English as their first tongue, they brought into the theatre scene the distinct features of Yiddish theatre: disregard for form, in favor of pathos, a much more earthy comedy which was meant to "tell it like it is" rather than just to provide innocent diversion, and dynamism created by the tension between human ideals and the real world which has always been a frequent topic of the best Jewish literature of all time.

Musically, it meant the abandonment of established patterns in favor of a highly fluid, eclectic style: original, provocative and soulful; borrowing from all traditions yet subservient to none. Lyrically, it meant a talky, similarly eclectic approach; disregarding the conventional syntax of the English music hall in favor of a much pithier and much more down-to-earth feeling.

Thus, **Porgy and Bess** blended East European Jewish and Southern Black music into a new sound which completely revolutionized Broadway; **Of Thee I Sing** introduced political satire onto the American musical comedy scene, and **My Fair Lady**, which added Yiddish-rooted fluidity to Shaw, freed Pygmalion from the stylistic trappings of the London music hall. The height of this eclectic fluidity and free creativity was reached in Bernstein-Sondheim's **West Side Story**. America was not the only country to benefit by this Yiddish theatre-rooted influence. The effect of Kurt Weill on Germany and Jacques Brel on modern France is essentially the same. Non - Jewish composers absorbed and perpetuated this fluidity of spirit, adapting it for their own milieux: Cole Porter for the international high society of the 30s and 40s, and Melvin Von Peebles, in his two Broadway shows, for Black America in the 70s.

For over 50 years the Jewish imprint on Broadway set the musical trends for Middle America. In the late sixties, however, Nashville – a major recording centre where there is no Jewish prescence or influence whatsoever – replaced Broadway as the Middle America music trendsetter, and the biggest hit of the 1971-72 Broadway season was **Jesus Christ Superstar**. Does this mean that the Jewish imprint on North American pop music and musical comedy is in its twilight, characterized by middle-age-oriented shows which are pale shadows-of-the-past-glory (such as **Company** and **Two By Two**)? We'll attempt to answer this question next week.

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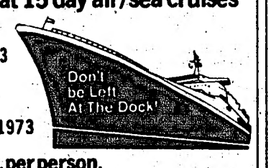

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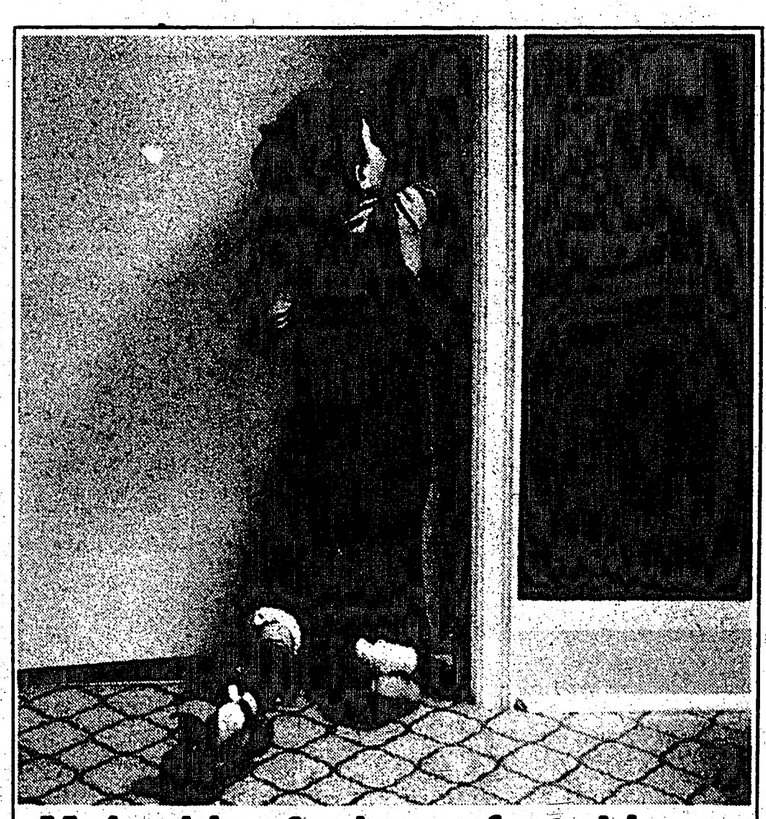
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BATHURST - WILSON - Furnished 5 room bungalow available for six months beginning end of October. Close to transportation, shopping and synagogues. Call Mr. Freedman, 635-8332. 15

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CHAPLIN - ROSELAWN - Sublet, two bedroom, furnished luxury apartment, available November 1st to April 30th, $250 per month. Call 789-4644. 15

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HOME FOR 17 year old girl attending private school, Avenue Road and St. Clair district. Call or write Mrs. H. L. Miller, 42 Golfview Place, Kitchener, 519-743-8391. 15-22

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GOLDBERG, Joseph – On Sept. 5, late of 454 Gladstone
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SANDERS, Leslie – On Sept. 8, late of 47 Poplar Plains Cres.
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Summer visitors want to settle in Israel

By ARTHUR GARMAISE
From our Tel Aviv Bureau

TEL AVIV -

The news may not reach the East River for a while, but how are they going to react at the United Nations when they learn that 6,000 of the summer visiting program's population want to settle in the West Bank?

The U.N. inspection committee concluded that Israel was "guilty of crimes against humanity" - that, in effect, the military occupation was a cruel and merciless one with an oppressed native population crying out vainly for a measure of justice from the iron hands of their overseers.

And, despite the solemnity of the report, Arabs want to come and settle in this Gehenom; applications are piling up by the hundreds. It makes a sour joke out of the political deliberations of the UN.

The fact is that the summer visitors are impressed by what they see, and with reason. In the five years since the Israeli occupation of the West Bank conditions have peacefully altered so much that they amount to a revolution.

The key indicator is the number of people engaged in agriculture. From a predominantly agricultural economy in 1967 (as are most of the Arab countries), the West Bank has evolved to the point where only 35% are today engaged, directly or indirectly, in farming. This is still almost four times the level of Israel itself, but it is a radical reduction from prevailing levels in Arab and African countries and represents a far-reaching change - all the more remarkable for having been accomplished so swiftly.

Sixty new plants have been established in the "Territories" since the Six Day War and more are in the planning stage.

The impact of the wages is even greater due to the fact that take-home pay is almost equal to gross wages. Arabs from the territories pay no income tax to the Israeli government. They are rapidly approaching parity with Israeli workmen, and when they do, if the existing system still prevails, their take-home pay will be larger.

It is this kind of discrimination that so impresses the summer visitors, not the kind dealt with in the fables spun to the UN investigators. The cost of living is high in the West Bank, and rising, but the ability to cope with it is there. Given the ability to work in Israel, the West Bank's inhabitants will have a permanently changed way of life regardless of their political fate in the future.

Toronto Yiddish Theatre
requires 2 or more young men fluent in Yiddish for fall production of "Greine Felder". Contact Assistant Director Sid Swerdlov, telephone 223-8368 mornings, or Prod. Mgr. Norm Gulden, 88 Erskine Ave., Apt. 2507, Toronto 12. 481-3276 mornings.

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If you are interested, please call Sol I. Littman, 481-6434, and arrange for a personal interview.

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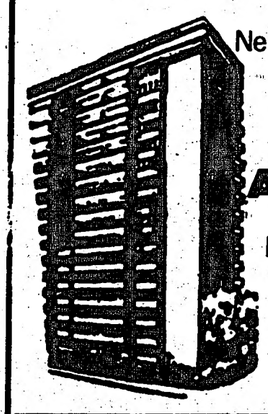

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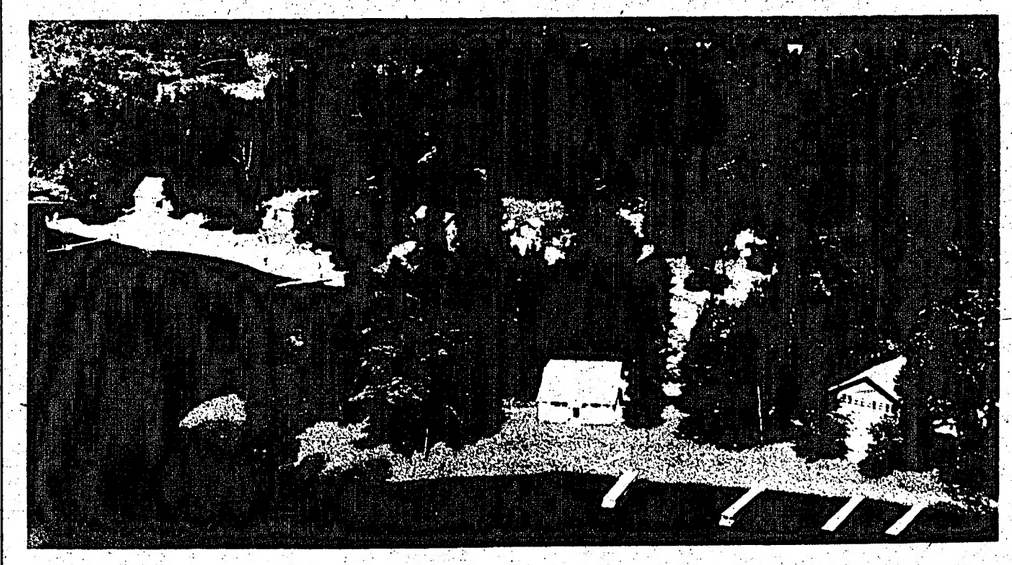

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Joseph Turner **Burks Falls, Ont.**

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wishes to express great appreciation to all those who donated, in her memory, contributions to various charitable organizations and for the kindness shown during the period of Shiva.
Husband – Abe Zukerman
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UNVEILING
The unveiling of a monument to the memory of
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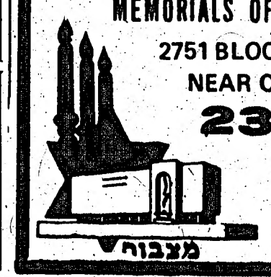
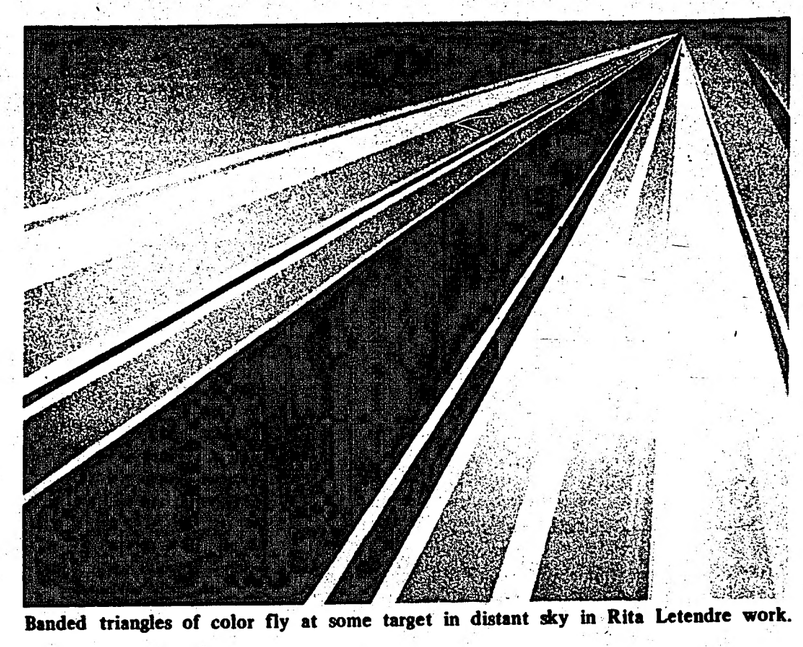


Arts



Banded triangles of color fly at some target in distant sky in Rita Letendre work.

Swirling forms of painting aimed, organized, directed

By MAX MANN

Rita Letendre is part Indian, part French-Canadian, married to an Israeli, and an international artist of note. Beginning Saturday (Sept. 16) and continuing until Oct. 3, some of her recent works will be on display at the Moos Gallery on Yorkville Avenue.

Today, Letendre, a slight, attractive woman, lives in a penthouse studio high above the city, but remains true to the memory of a miserably poor childhood in Montreal's East side. There was little happiness, no money, and no art.

When Letendre left school at 12 she began working as a cashier in a downtown restaurant. On the scratch pad which she used to calculate change she began to doodle and to sketch some of the customers. These first drawings attracted the attention of a Jewish accountant who lunched there regularly.

He persuaded Letendre to enrol at Beaux Artes, drove her there the first day to make sure she arrived on time, and paid her first year's tuition.

Life is not a novel. Letendre and the accountant (who was considerably older than she), had no further contact. Today, she barely remembers his name, but recalls that he died several years ago.

Letendre is married to Kosso Eloul, the Israeli sculptor. Their studio is crowded with models of their work. They live a life part French, part Jewish, part Canadian and part Israeli.

A survey of Letendre's work of recent years would begin with her abstract expressionist phase.

Only a few years ago, her work expressed great emotional turmoil. Within flailing forms her colors were violent reds and tragic blacks penetrated by a keening blue. Both angry and sad they expressed an active woman fighting free of her dilemma.

Today, the tragic quality has been transmuted, the blacks have been contained, the reds diminished and the blues have taken on a more optimistic purple-pink tone.

The swirling forms are now organized, aimed and directed. Self awareness, and clarity are achieved in the hard edge separation of colors. The banded triangles of color fly joyously at some target in a distant sky.

Encyclopedic work on old age

book review

By BERNARD BASKIN

THE COMING OF AGE
by Simone De Beauvoir

When does old age begin? It usually depends on whose age we are talking about – our own or our neighbors. In our own minds, most of us tend to grow old about 15 years later than the people we know. When Winston Churchill became a grandfather for the first time he was asked how he liked his new status. "I love it," he answered, "but," he added wryly, "it is somewhat disturbing to have to live with a grandmother."

An airline hostess is old at 30 and a baseball player at 35. Congregational committees are reluctant to consider a clergyman beyond the age of 45. Ninety-seven per cent of newspaper Help Wanted ads in the United States set the age limit at 40.

Yet, at 97, Bertrand Russell was still able to agitate the conscience of the world. Charles deGualle guided the destinies of France at 79. David Ben Gurion created a new political party at 80. Helen Keller was writing and lecturing at 87. On his 90th birthday, Picasso was asked: "Which do you consider your greatest painting?" He replied: "I haven't painted it yet."

Simone de Beauvoir, French novelist and social essayist, renowned fighter for women's rights and a youthful and energetic 63, has focused her redoubtable critical faculties on the manifold problems of aging. The result is a massive, scholarly, informative, often scornful and angry book. She maintains that there is a conspiracy of silence about the plight of older people. "Society looks upon old people as a kind of shameful secret that is unseemly to mention." Somehow those condemned to poverty, wretchedness and despair must be removed from public view. Otherwise, they serve as a source of guilt or a reminder of our own growing vulnerability.

There is no overlooking or denying the seriousness of the author's indictment. The aged, despite their increasing numbers, are the largest and most abused minority in North America and in many places throughout the world. One-half or more of normal healthy persons who are admitted to old-age institutions die in the first year. The majority of these unfortunates live out their lives in boredom, sometimes in despair, sometimes in desperation, rarely in joy.

Included in this giant treatise are biographical sketches of outstanding personalities throughout history who have reacted in one way or another to old age, as well as a miscellany of attitudes, opinions and sentiments by the great and near-great on the subject of death.

Along the way the author manages to impart a great deal of absorbing anthropological data about the customs and mores of aging in a variety of cultures.

Miss de Beauvoir insists that how a society treats its old people is an indication of its essential humanity and true aims and goals. It is unfortunate that her thesis is based almost entirely on Marxist economic and political foundations. Is our failure with old people simply a result of our capitalistic system? Are the elderly dehumanized because of the callousness of the ruling class? Are old people, without exception, sad and miserable?

One-sided and tendentious as it is, **The Coming of Age** is a valuable work, encyclopedic in scope and noble in intention. It suggests no solutions but highlights a problem that will, at one time or another, affect those of us who will be "fortunate" enough to achieve longevity.

The Rothschilds--a sad demise for another Broadway behemoth

theatre review

By FRANK MICHAEL

It's sad to see an elephant die.

The Rothschilds, a million dollar mammoth with a monetary theme, lumbered into Toronto's Royal Alexandra Theatre this week on the last leg of its post-Broadway road tour.

Based on Frederic Morton's best-selling novel of the same name, with music and lyrics by Fiddler's Jerry Bock and Sheldon Harnick, **The Rothschilds** traces that famous banking family's personal and fiscal fortunes from the Frankfort ghetto to the European capitals of high finance.

Mayer Rothschild, an ambitious Jew with a minimum of funds but a surplus of 'chutzpah,' uses talent and his most valuable asset, his five sons, to amass wealth that becomes the envy and crutch of crowned heads of state during the Napoleonic wars.

Over the unheeded protests of Gutele, his essentially 'haimisheh' wife, Mayer risks both family and fortune in a persistently audacious scheme to force the lifting of the humiliating restrictions on Jews from no less a personage than Prince Metternich himself. Needless to say, the success and durability of the Rothschild empire was not matched by that of the short-lived promise extracted from the master-mind of 'real-politik' under duress.

Sherman Yellen, who transposed the novel to the stage, has seized upon a subject with size, weight, inherent interest, even a measure of dignity. But hardly the stuff for a Broadway musical.

In the Broadway version, the story of the Rothschilds, which does have dramatic possibilities, falls victim to that curious mania, unique to the Great White Way, for turning every tale into a truncated snippets sprinkled liberally with songs, dances and production numbers. Although Bock and Harnick managed to produce an exciting musical in **Fiddler, The Rothschilds** sways around the stage with the agonizing clumsiness of an extinct species, a patchwork operetta of archaic Broadwayism.

Coupled with the cumbersome, outmoded format, this production is additionally burdened by the obvious fatique of a cast grinding down in the last three weeks of a two year run. Theodore Bikel, imported for the last lap, is still fresh, pleasant, in good voice and impressive stage presence. The sketchiness of Mayer Rothschild's role, however, tempts him to rely on 'Tevye-isms' in lieu of the dynamism appropriate to a financial czar. Carol Fox Prescott displays no insight into the character of Gutele, converting simplicity into simplemindedness and concerned emotion into an irritating, monotonous whine. David Allen, as Solomon Rothschild, the most pleasant, albeit brief, performance of the evening, exercising the controlled, reflective wisdom his character's name suggests. The rest of the cast renders a lacklustre, perfunctory performance.

A sad demise for another Broadway behemoth.

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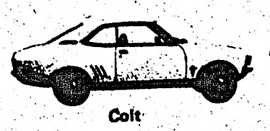

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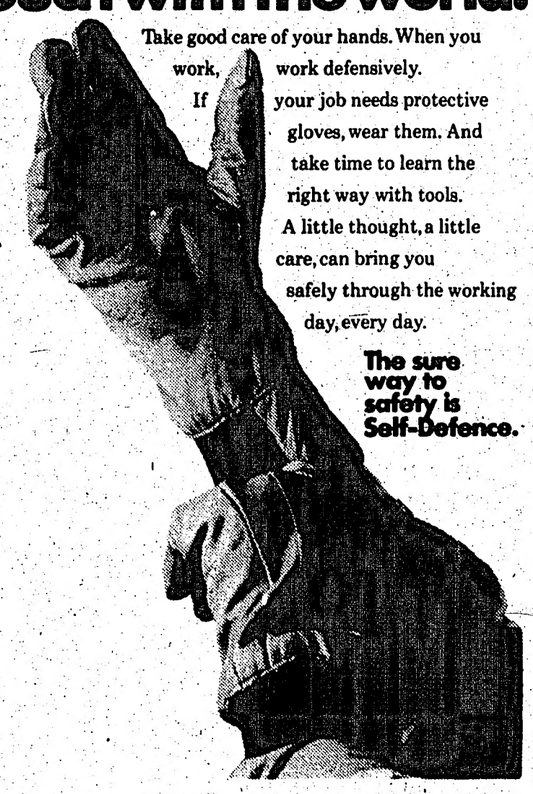

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